

# AGATHE, MATRIARCH JUU YA MAJI

ZIWA KIVU  
LAKE KIVU





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Goma, Nord Kivu,  
Democratic Republic of Congo



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Jina langu ni **Agathe** \* na mimi ni mmoja wa mababa wa Ziwa Kivu, katika Jamhuri ya Kidemokrasia ya Kongo.

Nilienda kuvua samaki ili kulisha watoto wangu wanane. Nilipata ujuzi wa mababu kutoka kwa wavuvi wa kitamaduni na kuupitisha kwa kikundi cha wanawake ambao, kama mimi, walijikuta hawawezi kutunza familia zao

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*My name is Agathe, a matriarch from the Lake Kivu in the Democratic Republic of Congo. I went fishing to feed my eight children. I acquired the ancestral knowledge of customary fishers and passed it on to a group of women who, like me, found themselves unable to sustain their families*

Tulikuja pamoja ili kukabiliana na changamoto. usizungumzie uvuvi wa kimila na kienyeji katika Ziwa Kivu bila sisi wavuvi jasiri wanaopigania uwezeshaji wao katika mazingira ya wanaume wengi ambayo yanatufanya tusionekane

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*We joined hands to meet the challenges. Please do not speak of customary and artisanal fishing in Lake Kivu without us, the courageous fisherwomen who are struggling for their empowerment in a male-dominated environment that makes us invisible*

\*

AGATHE is a collective noun born to bring together the voices and struggle of the fisherwomen's body-territory of the landing sites of the southern basins of the Lake Kivu (Democratic Republic of the Congo)

Ukichukua mashua kutoka Goma hadi Bukavu, ukiacha kisiwa cha Idjwi upande wa kushoto, unaweza kuona baadhi yetu tukivua samaki kwenye maji na kwenye mwambao wa ghuba za kusini za Ziwa Kivu, katika vijiji vidogo karibu na jiji

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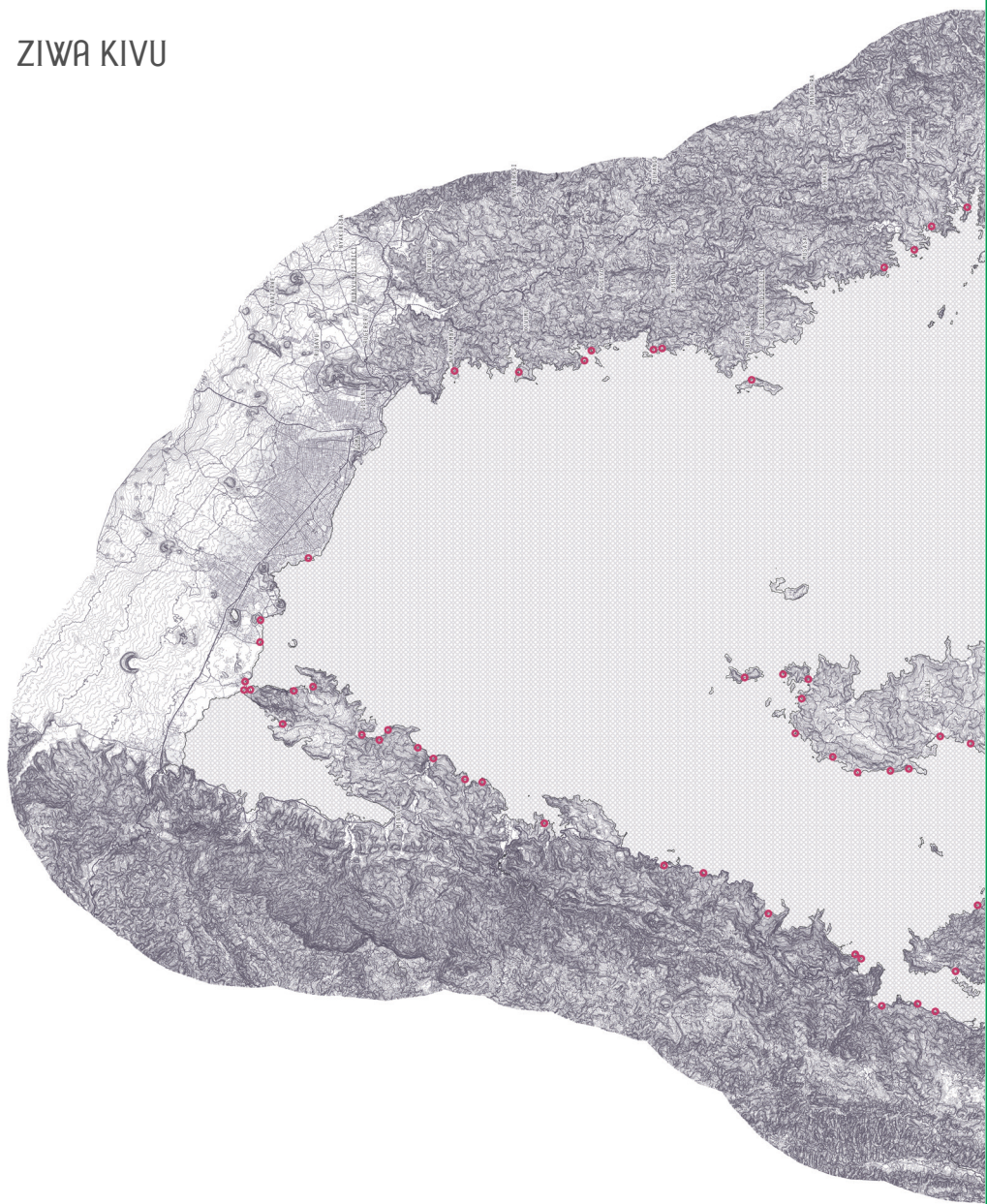
*If you travel by boat from Goma to Bukavu, passing Idjwi Island to the left, you can see some of us fishing above the waters and along the shores of the southern bays of Lake Kivu, in small villages as close to the city*



↑ Boats at the Bagira landing site



## ZIWA KIVU



- Landing sites where artisanal and customary fisherfolk can be encountered



## BAGIRA



Tulikusanyika ili kuchora ramani ya ardhi ya mababu zetu na maji tunayopitia. lengo letu lilikuwa kuelewa ni anwani zipi ambazo ni muhimu zaidi kwetu, ambapo rasilimali ambazo kuishi kwetu kunategemea zimejilimbikizia, na jinsi zinavyounganishwa na kutengwa kutoka kwa kila mmoja

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*We got together to draw a map of our ancestral land and the waters we navigate. Our aim was to understand which places are most important to us, where the resources on which our survival depends are found, and how they are connected and far apart*

## RAMANI YA ZIWA KIVU KWA MUJIBU WA WAVUVI →

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*Map of Lake Kivu as seen by fisherwomen (p.8)*

NYIRAGONGO



GOMA

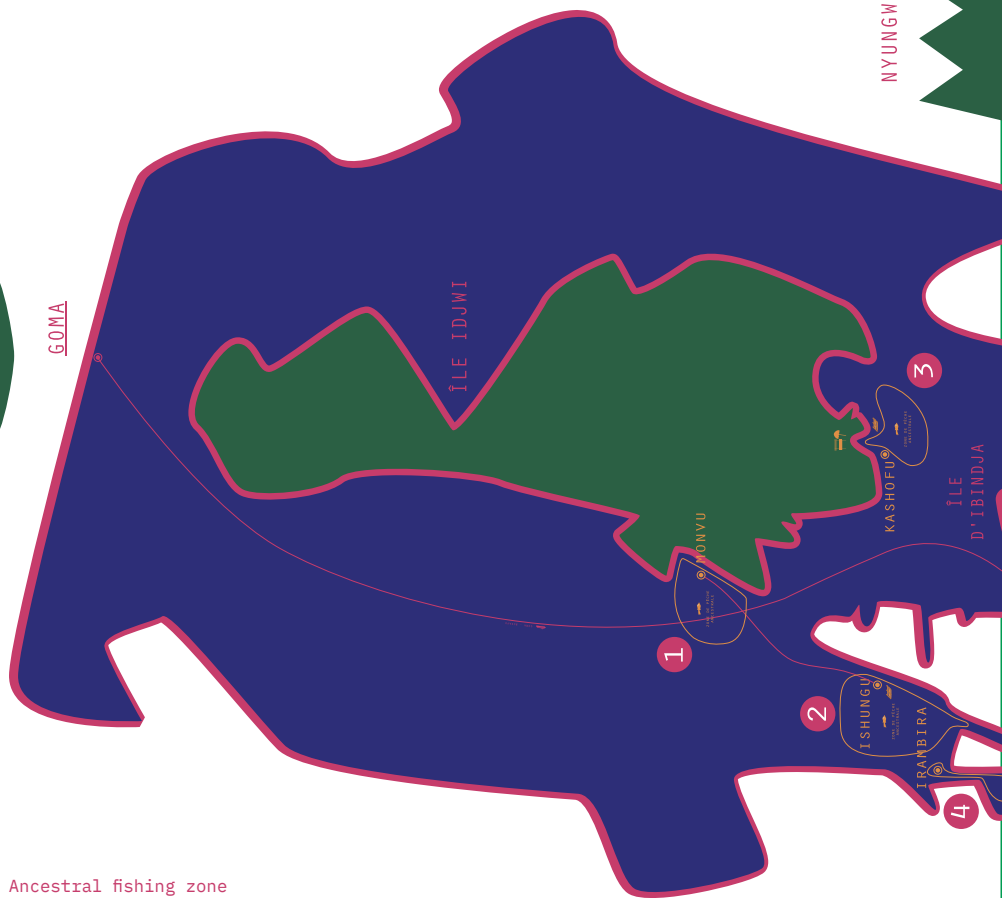
Ancestral fishing zone

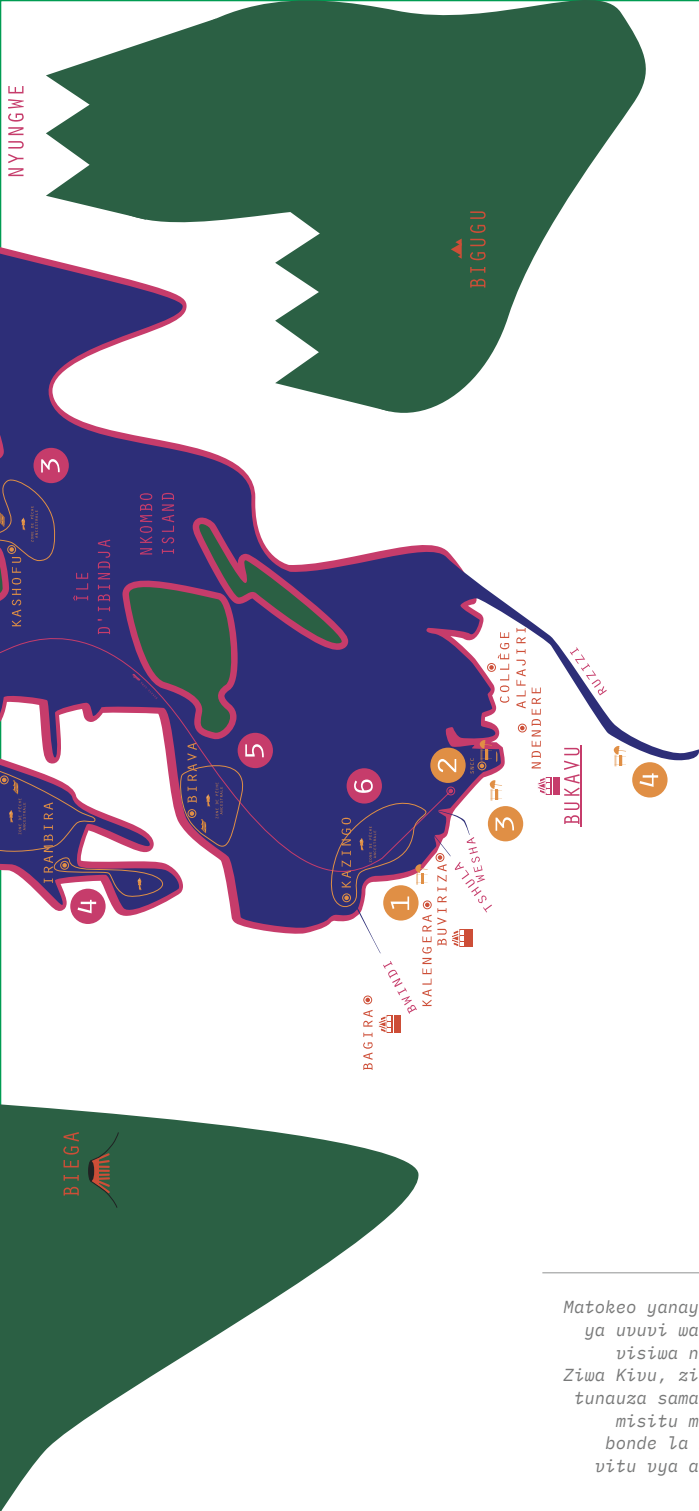
- 1 Monvu
- 2 Ishungu
- 3 Kashofu

KAHUZI-BIEGA

BIEGA

NYUNGWE





#### Ancestral fishing zone

- 4 Irambira
- 5 Birava
- 6 Kazingo

#### Fishing market

- 1 Kalengera
- 2 SNCC
- 3 Muhanzi-Mashinji
- 4 Ruzizi

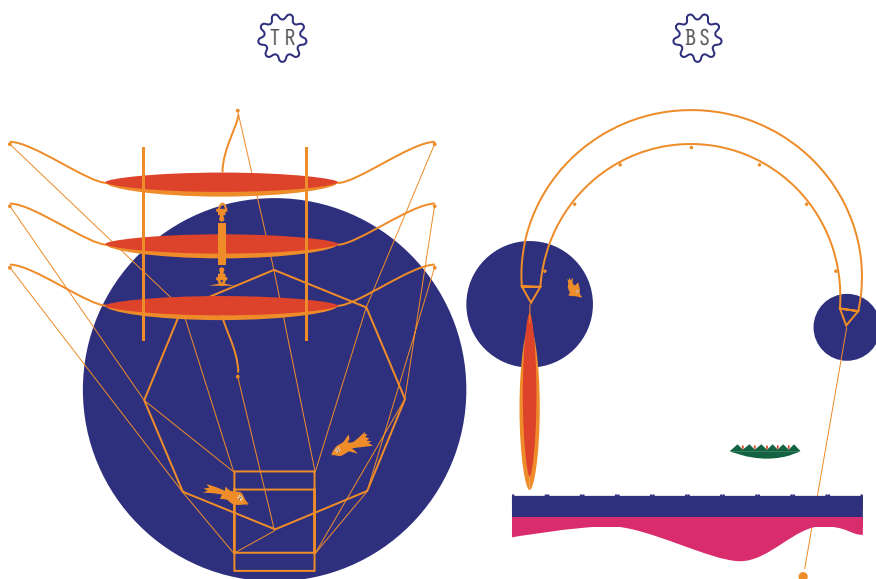
Matokeo yanayoonekana ni mtandao wa maeneo ya uvuvi wa mababu uliosingiziwa kati ya visiwa na ghuba za bonde la kusini la Ziwa Kivu, zilizoangaziwa na masoko ambayo tunauza samaki wetu. Karibu nasi, tunaona misitu mikubwa inayofunika vilima vya bonde la Kongo, ambamo volkano hutoka, vitu vya asili vinavyoheshimiwa ambavyo huturuhusukujielekezawenyewe

Tuna kopeshaka mitubwi nama fillet kwaku fanya kazi yetu ya uvuikwania kuna kati yetu mwenyanakuwaka na filet. Tuna vuwa kwa jumla magaribi kando la bahari ya bagira pa Bukavu

*We rent pirogues and nets for fishing trips, as none of us own the requisite equipment. Early in the morning we take to the water with seines, remaining in the coastal areas of the small peninsulas around Bagira and Bukavu*

## VIFAHA NAMA MBINU ZA UVUVI

*Fishing gear and fishing techniques*



## Trimaran with lift net



11  
CREW  
MEMBERS

6-10MM  
MESH

This technique uses lift net, a square-shaped sheet of multifilament nylon yarn with a surface area of 400 m<sup>2</sup> and 5 and 6 mm knot-to-knot mesh. At the corners, 4 long nylon ropes, 3 to 4 cm in diameter, are attached. It employs 3 separate non-motorised pirogues ("trimaran") attached to each other by two long poles called "rails" and four other poles called "polé" to connect the hawsers attached to the ends of the net lift when fishing. Four lamps are carried by the middle pirogue and the whole system is assisted by a small, independent, motorised pirogue called a "reinforcement". Trimaran fishing is a technique used in Lake Kivu with a light attraction system. The fish are drawn into the net by the light generated by 4 Coleman or "Anchor" lamps, which remain lit throughout the fishing activity, except when the net is being hauled in. The crew, made up of 11 fisherwoman/fishermen, including 2 professionals and 9 occasional fisherwoman/fishermen, embarked at around 6pm. Once on the fishing zone, in a pelagic environment, the trimaran is pointed into the wind. The fisherwoman/fishermen cast anchor, then throw the first net and switch on the lights. The first haul takes place at 9pm, the second at 11.30pm, the third at 2am and the fourth sometimes around 4.30am. During the haul, the net is taken out of the water in the form of a conical bag with the opening facing upwards.

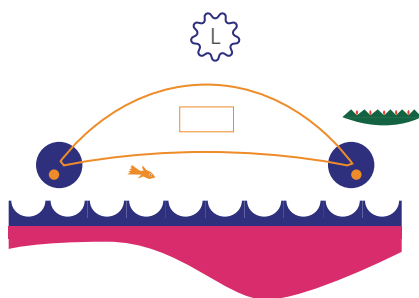
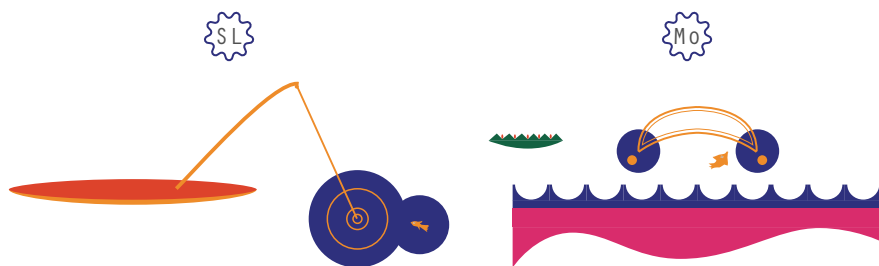
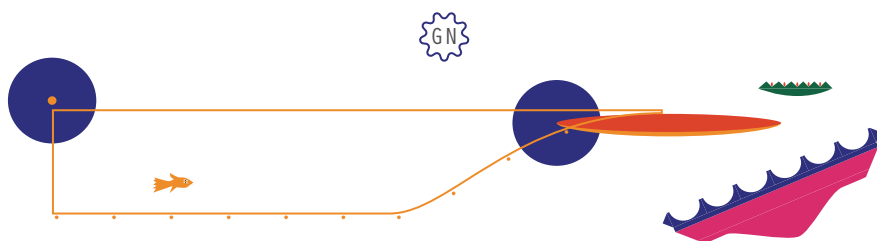
## Beach seine



2-5  
CREW  
MEMBERS

4-8MM  
MESH

Beach seine fishing is generally carried out from a monoxyle pirogue 4 to 5 m long. Rectangular in shape and attached to long ropes "hawsers" on each side, it is made from a sheet of multifilament nylon thread, often used in conjunction with the sheets of worn-out plaice nets. It is around thirty metres long and has a drop of around ten metres, with meshes varying between 4 mm and 8 mm between knots. The upper selvedge of the net is fitted with floats, while the lower selvedge is weighted down either with pieces of clay brick, pebbles or even pieces of iron bars. The crew, made up of 2 to 5 fishermen/fisherwomen, operate mainly in coastal areas from 4am until 10am (at the latest). During the activity, one of the hawsers attached to the ends of the net is held by a fisher on the beach while the others, using the pirogue, embark with the other part of the hawser which they unroll and throw into the water, each time moving towards the lake. They make an arc and return to the beach to pull the net by the ends of the hawsers while sweeping the substrate. The duration of the activity is highly variable, ranging from half an hour to five hours per trip and per fishing unit.





## Gillnets



3 - 4  
CREW  
MEMBERS

20 - 30MM  
MESH

Gillnets are made up of a rectangular sheet of monofilament nylon yarn, varying in length from 60 to 180 m and width from 4 to 12 m. The mesh size varies between 6 and 10 mm between knots. Occasionally, large-mesh nets with mesh sizes of up to 20 to 30 mm are used to catch large fish such as tilapia. The netting is mounted on two selvages, an upper one fitted with floats and a lower one fitted with ballast, either pieces of lead or stone. In Lake Kivu, there is a trend towards diversification in the techniques used to exploit gillnet resources, ranging from strike fishing to the use of small bells to encourage the fish to move, or even the use of small torches attached to the net and left lit while the net is immersed to attract sight-hunting fish. Gillnet fishing takes place from dusk to dawn. A crew consists of 3 to 4 fishers, one of whom is a professional and the others occasional, using a non-motorised plank pirogue 3 to 5 m long, 2 ropes attached to the net and 3 to 4 wooden oars. The fishers operate between 5pm and 6pm close to the coast or in the pelagic waters, taking into account wind movements. The nets are set around 6.30pm and hauled in around 9pm. The fishermen return either directly or the next day to the landing beach to begin the stripping process, which can take several hours per net if the catch is good. Early morning fishing starts at 3.30am. The nets are hauled in around 6am and the fish are taken off between 7am and 8am.

## Single line



1  
CREW  
MEMBERS

The single line, commonly known as a "hook", consists of a nylon line (monofilament) between 3 and 6 m long, attached to a thin, flexible rod and fitted with one or at most 3 hooks. The method involves casting the line into the water and reeling it in gradually at the same speed. Single-line fishing is also used by children along riverbanks, with the lines often left in the water until a fish is caught.

## Mosquito netting

ILLCIT

It is a rectangular mosquito netting with 0.3 to 1.7 mm mesh, 2 to 4 m long and 1 to 2 m high. This gear is often used clandestinely, as it has been identified as illegal fishing in Lake Kivu. The technique is used at a depth of less than 2 m along banks colonised by non-woody aquatic plants. At around 5am, the 2 fishers stand in the water and together pull the net towards the shore, lightly touching the substrate, with the four corners of the net held tightly in one hand each.



2

CREW  
MEMBERS

0.3-1.7MM  
MESH

## Mosquito netting attached to Lusenga

ILLCIT

The mosquito net used with the Lusenga is rectangular in shape, with an average surface area of 250 m<sup>2</sup>, i.e. 25 m long by 10 m wide. It is made in an unsophisticated way, by sewing a piece of mosquito netting of highly variable dimensions into the central part of a worn square net (known locally as the "Lusenga"). The four corners of the net are connected to a nylon rope, which is used by fishermen and fisherwomen, often in pairs, to pull the net out of the water, forming a bow like a beach seine. The activity takes place in the coastal area early in the morning and lasts a maximum of around 1 hour, with the possibility of rehearsals.



2

CREW  
MEMBERS

# Kama wavuvi wa kitamaduni <sup>1</sup>, tunalipia mara kwa mara leseni ya uvuvi ya kila mwaka <sup>2</sup>, ambayo inategemea uanachama katika chama cha wavuvi. Kwa upande wetu, Chama cha Maendeleo ya Wavuvi Wasiojua Kusoma na Kuandika wa Kivu Kusini <sup>3</sup>

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*As customary fisherwomen <sup>1</sup>, we regularly pay an annual fishing permit <sup>2</sup>, which is conditional on membership of a fishing association. In our case, the Association pour le Développement des Pêcheurs Analphabètes du Sud Kivu (Association for the Development of Illiterate Fishermen of South Kivu) <sup>3</sup>*

## 1 ↓

A customary fishing unit is defined in the DRC as a pirogue using traditional gear including seine nets or drift nets whose combined length does not exceed 1,000m or a Lusenga (wooden frame supporting the mosquito net). In the DRC, an individual fisher who does not use a pirogue is also recognised.

## 2 ↓

The cost of the licence varies according to the fishing category, the three main ones being: gillnetting, plaice netting and beach seining. For other fishing gears, the cost is relatively lower and very variable.

## 3 ↓

It doesn't protect us from harassment by other fishermen, the naval forces and the national army who control fishing activities. On the basis of gender-based stigmatisation, they consider us to be illegitimate.

Ziwa letu ni duni kwa wingi na utofauti wa wanyama wa samaki. Hakuna hata spishi 30, ambazo nyingi zilianzishwa katika karne iliyopita katika jaribio la kuunda tasnia ya uvuvi ambayo ilikidhi mahitaji ya ndani na ya kikanda <sup>4</sup>. Zaidi ya hayo, samaki wanaovuliwa wanapungua kutokana na upotevu wa makazi kutokana na shughuli za kibinadamu katika maeneo ya pwani na matukio ya hivi karibuni kama vile upanuzi wa ufugaji wa samaki kwenyengome <sup>5</sup>

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*Our lake is poor in abundance and diversity of fish fauna. There are not even 30 species, many of which were introduced in the last century in an attempt to create a fishing industry to meet local and regional needs <sup>4</sup>. Furthermore, catches are declining as a result of habitat loss resulting from human activities in the coastal areas and recent developments such as the expansion of cage fish farming <sup>5</sup>*

4 ↓

Fish diversity is intrinsically linked to the lake's geological history. The lake has undergone hydrothermal events that have had serious consequences for its ecosystem and therefore for the fish fauna. Between the north and south, there is a difference in the distribution of fish that is echoed in the landscape between the two parts of the lake. The north is covered by a rocky substratum that favours a wide diversity of species. The southern part, where we are, is populated by macrophytes and the shoreline is

covered irregularly with rocky habitats that also harbour a wide diversity of fish where the riparian vegetation has not been cleared and far from populated centres. In addition, the northern part is more intact than the southern part.

5 ↓

Several anthropogenic activities are likely to have negative effects on the lake's ecosystem, particularly along the littoral zone, including: methane gas exploitation, the expansion of cage fish farming since 2018, farming activities and recent urbanisation in the catchment, the effects of human population growth (including the discharge of wastewater along the catchment due to a lack of sustainable management policies combined with weak law enforcement), and climate change.

ORODHA YA SAMAKI WALIOPATIKANA  
PWANI ZA BAGIRA NA KADUTU

Checklist of fish encountered  
on the Bagira and Kadutu shores



## Sambaza

*Limnothrissa miodon*

GN

Mo

L

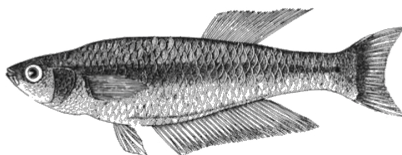


## Mshia

*Lamprichthys tanganicanus*

GN

L

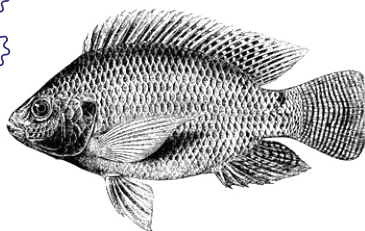


## Igihonda, Isake

*Oreochromis niloticus*

BS

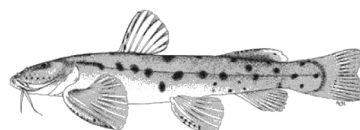
SL



*Oreochromis amphilius*

BS

GN



## Indugu

*Haplochromis gracilior*

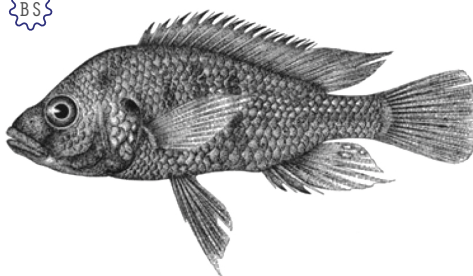
BS

GN



*Haplochromis graueri*

BS

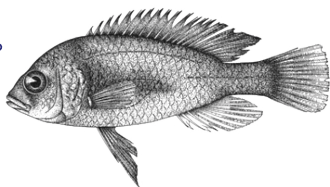


## Ifuro

*Haplochromis astatodon*

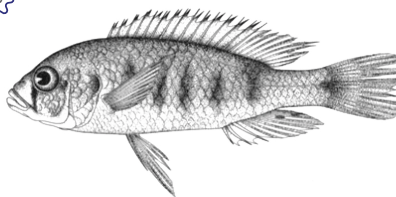
BS

GN



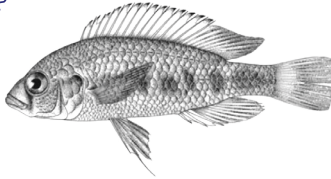
*Haplochromis crebridens*

BS

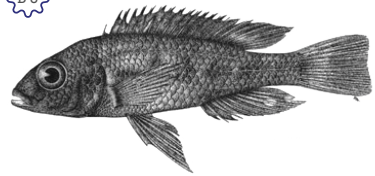




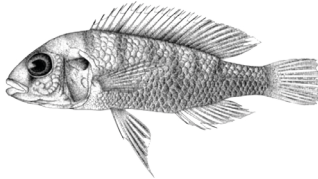
*Haplochromis insidia*



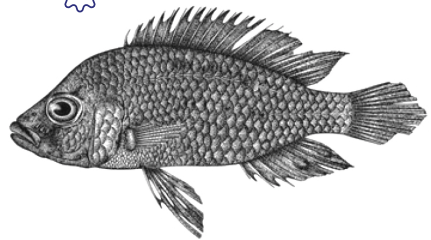
*Haplochromis kamiranzovu*



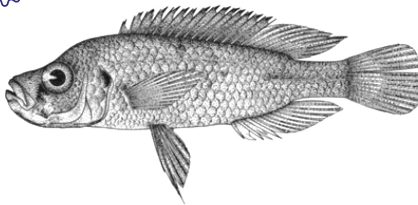
*Haplochromis microchrysomelas*



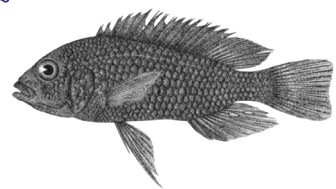
*Haplochromis nigroides*



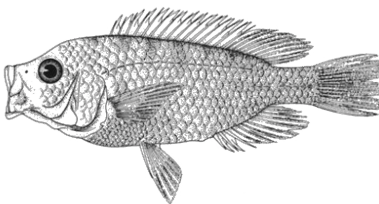
*Haplochromis occultidens*



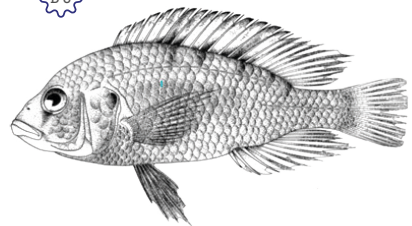
*Haplochromis olivaceus*



*Haplochromis paucidens*



*Haplochromis rubescens*



Our stories



## Mama CYNTHIA

AGE 43

MOTHER OF 14

TWENTY-FIVE YEARS FISHING

I am the first woman to become a fisherwoman in my small coastal village in South Kivu. Paving the way for other women, I have been in this profession for over 25 years, inspired and trained by my husband. I am the mother of 14 children, including 9 from my late husband's marriage. I'm finding it hard to send them to school because of my life in the fishing sector. When my husband died doing this work, which was feeding the whole family, I set off in the hope of finding a better life, but I found myself without any financial support. I come from a traditional fishing community, where it's the men who go out on the water and make the important decisions. So I took the plunge. I was very motivated because I could see that my fisherman husband was earning more money before he died. The men in my community said I couldn't fish because I'm a woman and the fish wouldn't take the bait of a menstruating woman. I told them that I'd already gone through menopause, so they didn't need to worry about that. One day I decided to try my hand at the net.



## Mama MUTOMBO

AGE 35

MOTHER OF 8

TEN YEARS FISHING



When my husband died, I decided to go into fishing. I sold small sundries, but that didn't allow me to feed my eight children and send them to school. Maman Cynthia showed me how a woman can provide for her family despite the death or abandonment of her husband, without giving her body over to debauchery. I did it with courage, strength and without shame. When my husband died, I had to return the nets to his family. Now I hire them out to fish, because I can't afford to buy better ones.

## Madame BINTU

AGE 25

MOTHER OF 2

THREE YEARS FISHING



My husband abandoned me and my two children. My parents are both dead. I chose to fish so that I wouldn't have to prostitute myself. This way I can feed my children and my two younger sisters, but I can't afford to send them to school.

Maman Agathe na Maman Cynthia walitufundisha  
kwamba kama wanawake, tunaweza kujikimu  
kutokana na uvuvi, kwa uhuru kamili, dhidi ya miiko  
yote na unyanyapaa wa kijamii. tunakabiliwa na  
matatizo ya kifedha, vifaa duni, lakini tunapambana ili  
kuhudumia familia zetu kupitia uvuvi

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*Maman Agathe and Maman Cynthia taught  
us that, as women, we can make a living  
from fishing, autonomously, against all  
the taboos and social stigma. We face  
financial difficulties and we have inadequate  
equipment, but we are fighting to sustain our  
families through fishing*



Mama zetu walitufundisha kwamba ili kuvua samaki,  
lazima utunze maji na mwambao wa ziwa. vinginevyo  
hatutakuwa na samaki tena

---

*We, maman, have learnt that if our people  
want to fish, we must take care of the water  
and the shores of the lake. Otherwise there  
will be no fish left*

# ASILI INAYOPONYA. URITHI WA KIBIOLOJIA UNAOTAMBULIKA KUZUNGUKA MANEO YA KUTUA YA KADUTU NA BAGIRA

*Nature that heals.  
Identifiable biological heritage around the  
Kadutu and Bagira landing sites*

## Phragmites australis

EMERGENT PLANT



Root - raw or cooked like potatoes. The flavour and texture are best when the root is young and growing. It can be dried, coarsely ground and used as a porridge. Young shoots - raw or cooked. These are best used before the leaves have formed, when they are really delicious. Partially unfolded leaves can be used as a pot herb. Seeds - raw or cooked. They can be ground into powder and used as flour. The seed is rather small and difficult to remove from the husk, but is said to be highly nutritious. A sugar is extracted from the stalks or injured stalks. With a sweet taste similar to liquorice, it can be eaten raw or cooked. The stalks can be boiled in water and the water boiled to obtain the sugar. The sweet gum that escapes from the stalks can be rolled into balls and eaten like candy. A powder extracted from the dried stalks can be moistened and toasted.

The leaves are used to treat bronchitis and cholera, and the ash from the leaves is applied to fetid sores. A decoction of the flowers is used to treat cholera and food poisoning. The root is used internally to treat diarrhoea, fevers, vomiting, coughs accompanied by thick, dark mucus, lung abscesses, urinary tract infections and food poisoning. The root is harvested in autumn and juiced or dried for use in decoctions.

Medicinal Use



# Spathodea campanulata

ORNAMENTAL AND MEDICINAL PLANT

Reputed to control epilepsy and convulsions, kidney disease, urethritis and as an antidote to animal poisons. Decoctions of the plant's stem are also used against eczema, fungal skin diseases, herpes, stomach upsets and diarrhoea. A decoction of the leaves is used to treat pain, inflammation, constipation and dysentery. The extract also caused a reduction in food and water intake, emaciation, muscle weakness and lethargy in rats treated with the extract. However, these changes completely recovered after 28 days of treatment.

Medicinal Use



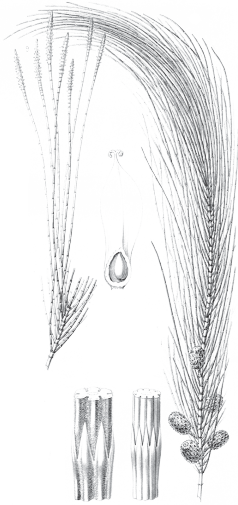
# Markhamia lutea

AGROFORESTRY PLANT

The plant is considered an effective treatment for skin ailments, wounds and itching. The leaves and bark are crushed with citron juice until a paste is obtained, from which the liquid is expressed for use as a lotion, while the residual dregs can be used by rubbing vigorously. In the case of wounds, the dregs are applied as a moist dressing under a bandage. The plant is also used as a rejuvenator and diuretic, and is administered [methods not indicated] for oedema of the legs and elephantiasis of the scrotum, to treat cankers and rheumatic pain, and is taken for treatment of the respiratory tract and marsh fever. The leaves and bark are used to treat toothache (as a gargle) and convulsions in children. The roots are also used against venereal diseases and to prevent abortion.

Medicinal Use





## Casuarina equisetifolia

ORNAMENTAL AND MEDICINAL PLANT

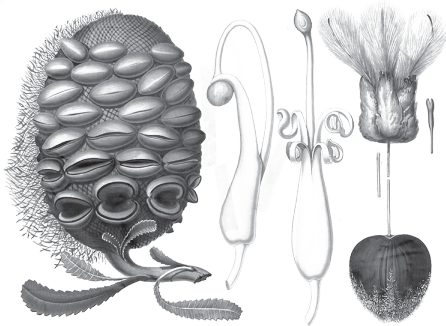
Root extracts are used to treat dysentery, diarrhoea and stomach upsets. A decoction of the twigs is used to treat swelling. Fresh bark is an excellent astringent. It is used in the treatment of chronic diarrhoea and dysentery. A decoction of the inner bark, combined with Terminalia catappa inner bark, is used to treat asthma and shortness of breath. The powdered bark is used to treat pimples on the face. The cambium layer beneath the bark is pressed and used to calm mentally ill or aggressive patients.

Medicinal Use



## Grevillea robusta

FOREST PLANT



Flowers are one of the richest sources of nectar. Nectar can be sucked directly from the flowers, shaken into a bowl or washed in a small amount of water. The nectar rains down when the flowers are shaken.

# Acacia mearnsi

FOREST PLANT

Medicinal Use

The bark is rich in tannins and can therefore be used in the many cases where astringents can be used, for example, to treat diarrhoea and dysentery, to treat haemorrhoids, to stop internal bleeding, to bathe cuts and abrasions, as a mouthwash to tighten teeth in the gums, etc. The bark applied externally, often in the form of a bath, it is used to treat wounds and other skin problems, haemorrhoids, sweating feet, certain eye problems, as a mouthwash, etc. Many acacias also produce gum in varying quantities from the trunk and stems. This gum is sometimes used internally to treat diarrhoea and haemorrhoids.



Tunajua jukumu la mimea inayochipuka kwa kuenea kwa samaki katika maeneo ya kuzaliana, tunafuatilia maeneo ya kuzaliana kupita kiasi kwa mimea iliyo chini ya maji kama vile Hydrilla verticillata kuiondoa inapofunika uso wa maji, tunaisafishabenki za uchafu wa plastiki na taka, tunafuatilia maji kwa kuripoti uwepo wa vyanzo vya uchafuzi

We know the role of emergent plants for the propagation of fish in breeding areas, we monitor areas of over-reproduction of submerged plants such as Hydrilla verticillata by removing them when they cover the water surface, we clean the shores from plastic debris and litter, we monitor the water reporting the presence of sources of contamination

Afya zetu na za samaki ziko hatarini. Kwa kukosekana kwa mfumo wa usafi wa mazingira, nyumba, soko na viwanda vinavyoangalia ziwa hutiririsha maji yao machafu moja kwa moja ndani yake <sup>6</sup>, pamoja na taka zenye sumu, ngumu, kioevu na za nyumbani. Ziwa linatumiwa na wenyeji kutokana na upatikanaji mdogo wa maji ya kufulia na kuosha vyombo <sup>7</sup>, pamoja na kazi nyingine za nyumbani, hivyo kuwa tatizo la afya ya umma

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*Our health and that of the fish depends on it. Without a sewage system in place, homes, markets and industrial establishments overlooking the lake <sup>6</sup> discharge their wastewater directly into it, together with toxic waste – solid, liquid and domestic. The lake is exploited by the local population because of the limited access to water <sup>7</sup> for washing clothes and dishes, as well as for other domestic functions, thus becoming a public health problem*

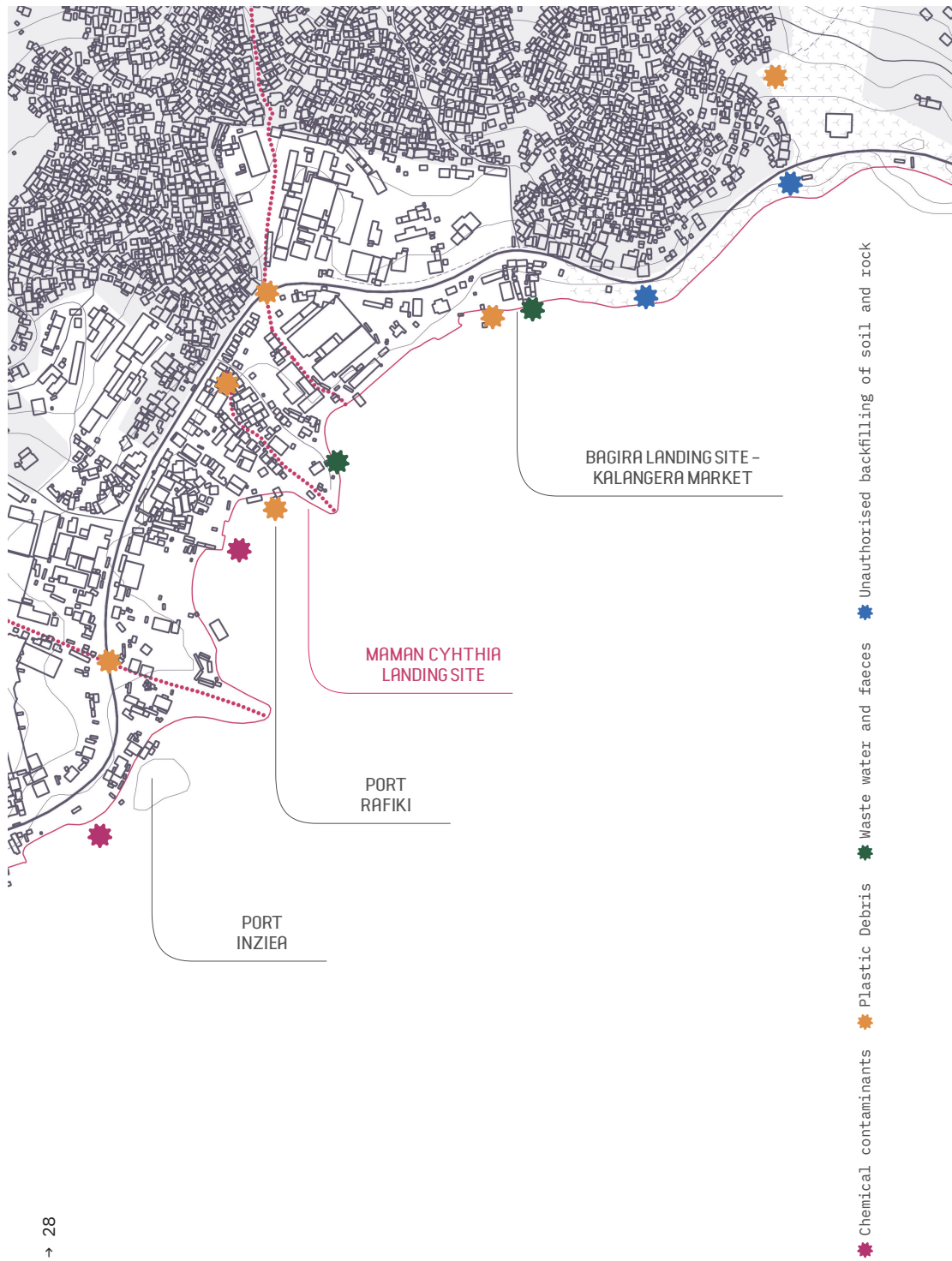
6 ↓

Order no. 40/013/BUR/BKV/2006 of 5 February 2006 on shoreline protection in Bukavu stipulates that it is forbidden to build within 10 metres of the shoreline. It is also forbidden to fill in the shoreline of Lake Kivu with sacking, mud, iron, fencing, wood, planks or earth. This happens regularly around the landing sites and in the areas where we fish.

7 ↓

The regional department of the Régie de distribution d'eau (REGIDESO) in South Kivu has announced that it needs USD 1.5 million to resolve the water shortage in the city of Bukavu and the surrounding area. The water treatment plant at Murhundu was built in 1950 to serve the 6 million inhabitants of Bukavu. Today, it serves around 20 million

people. And the lack of drinking water is having an impact on the lake's water quality, which is used for all domestic purposes. It is alarming to note that cases of women and children drowning are on the increase, and occur just at the time when the service is interrupted.





Magonjwa yanayotokana na maji yanaenea haraka. malaria, tumbo kuumwa, kuwasha, kipele, homa ya matumbo, kuhara damu, minyoo ya matumbo, kipindupindu. magonjwa haya yanaongezwa yale ambayo kwa kawaida yanahusishwa na sekta ya uvuvi, kama vile ngiri kutokana na kunyanyua mizigo na vifaa na maambukizo kutokana na mguso wa kudumu wa maji na viumbe hai

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*Water-borne diseases spread rapidly. Malaria, stomach ache, itching, scabies, typhoid fever, amoebic dysentery, intestinal worms and cholera. In addition to these illnesses, there are those typically associated with the fishing industry, such as hernias caused by lifting loads and equipment, and infections caused by constant physical contact with water and organic matter*

Maeneo ya kutua ya Bagira na Kadutu, ambayo yapo karibu na midomo ya mito ya Wesha na Tsula, kwa sababu ya kijiografia na majimaji, ni sehemu za mkusanyiko wa taka na uchafu. mara kwa mara safisha ghuba kwa kuzikusanya kwa nyavu zetu, kama vile uvuvi wa samaki aina ya beach seine

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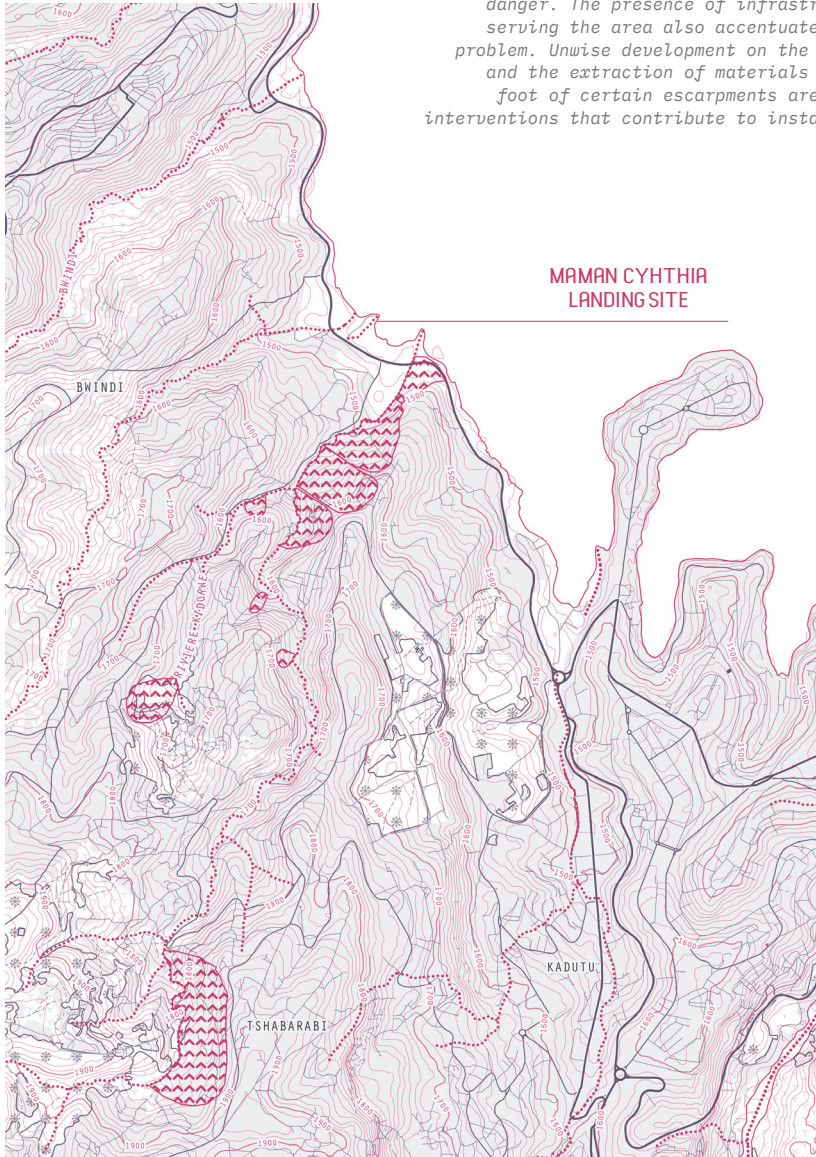
*For geomorphological and hydraulic reasons, the Bagira and Kadutu landing sites near the mouths of the Wesha and Tshula rivers accumulate waste and debris. We periodically clean up the bay by collecting it with our nets, in the manner of beach seining*

Mabomba ya kusambaza maji na njia za umeme katika eneo la kutua la Kadutu yanatishiwa na hatari ya maporomoko ya ardhi katika vyanzo vya Mto Wesha. miteremko inayopakana na ziwa tayari inajulikana kwa hatari za kijiolojia na ajali mbaya kutokana na maporomoko ya ardhi, lakini kwa kuongezeka kwa uwepo wa binadamu tangu 1950 na athari za mabadiliko ya hali ya hewa kwa mvua ya ukubwa na nguvu ya kipekee, hatari zinaongezeka

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*The water distribution pipes and power lines at the Kadutu landing site are threatened by the risk of landslides in the catchment area of the river Wesha. The slopes bordering the lake are already known for hydrogeological risks and serious accidents due to landslides, but with the intensification of human presence since 1950 and the effects of climate change with exceptionally heavy and intense rainfall, the risks are increasing*

The map reveals the **areas** that have been subject to landslides since 1959 in the catchment area of the river Wesha. The proximity of these landslides to the places we usually visit is obvious. The population living on those slopes is in constant danger. The presence of infrastructure serving the area also accentuates this problem. Unwise development on the slopes and the extraction of materials at the foot of certain escarpments are human interventions that contribute to instability



Maeneo ya kutua na masoko yana vifaa duni vya usafi wa mazingira na havitoshi. Uhaba wa maji na ukosefu wa rasilimali hufanya hali ya afya kuwa mbaya. usafi wakati wa kipindi cha hedhi bado ni changamoto halisi. Wanawake wako katika hatari kubwa ya kuhatarisha maisha ya maambukizo ya urogenital. Ni mashirika kama Alliance for Life ambayo hutupa vifaa vya heshima na dhana za usafi wa hedhi

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*Landing sites and markets have inadequate and poor sanitation facilities. Water shortages and a lack of financial resources are making the health situation critical. Hygiene during the menstrual period remains a real challenge. Women expose themselves to numerous risks of life-threatening urogenital infections. Organisations like the Alliance pour la Vie supply us with dignity kits and notions of menstrual hygiene*

"Samaki hawachukui chambo cha wanawake walio na hedhi." Aina hii ya unyanyapaa, pamoja na vyanzo vingine vya unyanyapaa unaozingatia jinsia<sup>8</sup>, ambayo mara nyingi hutetewa na kukuzwa na mamlaka za mitaa, kijeshi na kimila, ni moja ya sababu za unyanyasaji wa kila siku ambao sisi ni waathirika. unyanyasaji wa baharini unaosababisha wizi wa vyandarua, maana yake kutozihudumia familia zetu

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*"Fish don't take the bait of women who are menstruating". This form of stigmatisation, along with other sources of gender-based stigmatisation<sup>8</sup>, often defended and promoted by local, military and customary authorities, is one of the causes of the daily harassment to which we are subjected. Maritime harassment resulting in the theft of nets, which means not being able to sustain our families*

<sup>8</sup> ↓

As well as the cultural concerns linked to certain backward customs, in particular early marriage and marriage by abduction, the obligation to bear the financial burden of the family, the refusal by the family-in-law to inherit a share of the husband's succession, and accusations of witchcraft against widows.

Hatari na kesi za unyanyasaji wa kimwili, kiuchumi na kisaikolojia huongezeka kwa miili yetu ya wanawake, kwenye tovuti ya kutua (kati ya uporaji, ubakaji, wizi, uharibifu mbaya, mauaji), sokoni (ambapo ushuru haramu hutolewa, hali zisizo za usafi zinatambaa ; na inaweza kukosamaeneo), kwenye barabara zinazoturudisha kwenye makazi yetu (ambapo unyang'anyi na unyanyasaji wa kimwili hutokea kwenye vizuizi visivyo halali), kwenye vituo vya kusambaza maji (ambapo ufikiaji unahitaji safari ndefu, kuteseka kwa vyombo vya kutosha na hatari ya kuibiwa na kukiukwa), na kwandani ya nyumba zetu ambapo tayari tumekumbwa na unyanyasaji wa nyumbani

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*The risks and occurrences of physical, economic and psychological violence proliferate against our female bodies, at the landing site (between looting, rape, theft, vicious destruction, murder), at the market (where illegal taxes are imposed, insalubrity is rampant, and spots can run out), on the roads leading back to our shelters (where extortion and physical violence occur at illegal barriers), at water distribution points (where access requires a long journey, with insufficient containers and the risk of being robbed and raped), and inside our homes where we have already suffered domestic violence*

Kwetu sisi kuwa salama maana yake ni kuishi kwa **amani**, kutembea kwa uhuru kila mahali bila kusumbuliwa na mtu yeyote na kusikilizwa, yaani kutoa maoni yetu na kushauriwa wakati maamuzi yanapotolewa ndani ya familia na kutoka katika jamii. Kuwa salama kunamaanisha kuweza kulisha binti zetu na wana wetu, kuwaelimisha na kuwatunza inapohitajika. Kuwa salama kunamaanisha kuwa na uwezo wa kupata haki za kiuchumi (kurithi, kununua, kumiliki), kijamii na kitamaduni zilizopigwa marufuku kwa misingi ya jinsia. mashirika kama vile Alliance pour la Vie hutupatia nafasi ya mazungumzo ambapo tunaweza kujenga usalama wetu wa pamoja

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*For us, being safe means living in peace, moving freely everywhere without being worried by anyone, and being listened to, in other words expressing our opinions and being consulted when decisions are taken within the family and the community. Being safe means being able to feed our daughters and sons, send them to school and care for them when necessary. Being safe means being able to access economic (inherit, buy, own), social and cultural rights prohibited on the basis of gender. Organizations like the Alliance pour la Vie offer us a space for dialogue where we can build our collective security*

# Endelea kutusikiliza, kuunga mkono matendo yetu, kutusaidia kutimiza ndotozetu

*Keep listening to us, support our actions  
and help us achieve our dreams*



## UPDATE JUNE 2025

Since the town of Bukavu was taken by the M23 rebels, fishing has been almost impossible. Fisherfolks no longer go out at night. Those who dare are mistaken for thieves and sometimes lynched. Bodies of missing people are found floating on the shore. Traditionally, fishing was done at night on Lake Kivu, at a time when fish come to the surface. But since the intensification of armed tensions in

the region, the women and men who make their living from this activity no longer sleep. Sometimes we leave at dawn, or come back late with the fish. The soldiers stop us, search us, sometimes they demand money or force us to have sex. Fish from Lake Kivu used to be our daily bread. Now we depend on frozen fish from Rwanda or Tanzania. Our children no longer go to school, our nets are rotting and

no one is coming to help us. We're not asking for charity, we're asking for safety. No more killing of our husbands, no more rape of our daughters. Let us fish in peace. Our lives are in danger. If no one acts, we will disappear. We want security, justice and the right to make a decent living from our work. We need psychological, economic and security assistance so that life can get back to normal.



**VYANZO VYA MAARIFA**

*Mtawala na mbinu za uvuvi*  
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MONTCHO (Kétou, Bénin),  
Mudérihwa NSHOMBO (Uvira),  
Philippe LALÉYÉ (Cotonou,  
Bénin)

*IkoTojia ya Ziwa Kivu*  
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(Butare, Rwanda),  
Laetitia NYINA-WAMWIZA  
(Butare, Rwanda), Tête  
BAKENGULA MUCHINDIGIRI

(Bukavu), Jean Augustin  
RUBABURA (Bukavu), Lagrissi  
NDATABAYE (Bukavu), Théophile  
NGOTULY MANA (Bukavu), Benjamin  
NCANGU BAHINDWA (Bukavu),  
Aganze BIRHAHEKA (Bukavu),  
Isaac AHANA MUNGU MAKELELE  
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(Bukavu), Kaliza TCHANGABOBA  
(Bukavu), Désiré AKONKWA  
BALAGIZI (Bukavu), Lushombo  
MATABARO (Bukavu), Lina ALEKE  
(Bukavu), Mbalassa MULONGAIBALU  
(Bukavu), Nshombo MUDERHWA  
(Bukavu)

*Uchafuzi na uchafuzi wa maji ya  
Ziwa Kivu*  
Dieudonné WAFULA MIFUNDU  
(Bukavu), Désiré AKONKWA  
BALAGIZI (Bukavu), Dieu-Merci  
AMANI BADOSA (Bukavu), Vedaste  
CITULI ALINIRHU (Bukavu /  
Louvain), Kelly YENE KARHAKUBWA  
(Bukavu)

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hatari za mazingira*  
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(Bukavu), Toussaint BIBENTYO  
MUGARUKA (Bukavu), Walère  
SAHANI MUHINDO (Butembo)

*Afya ya umma*  
Lumami KAPEPULA (Uvira), Lutili  
MATESO (Bukavu), Amundala  
SHEKANI (Uvira), Séverin MUYISA  
(Bukavu), Théophile NDIKUMANA  
(Bujumbura, Buzundi)

« Agathe, matriarch  
juu ya maji » ni mradi  
unaofanywa na ALLIANCE  
POUR LA VIE ASBL  
kulingana na dhana ya  
Rosine NSIMIRE HAMULI  
na Alessandro MUSETTA.  
Hadithi hii ya medianuwai  
iliundwa kati ya Januari  
na Aprili 2024 kwa ajili  
ya kujitawala, kusikiliza  
na kujiifunza na wanawake  
wavuvi kutoka maeneo  
ya kutua ya Kadutu na  
Bagira, katika jimbo la  
Kivu Kusini, DRC.



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ALLIANCE pour la VIE ASBL TIMU  
Alice KAMWENGE, Regina Sifa  
NKUNZIMWAMI, Dieudonné MANGO

Shukrani kubwa kwa PARDICOLOR  
ambayo, kupitia msaada wake wa  
kifedha, ilisaidia wavuvi wa  
jimbo la Kivu Kusini kuongeza  
sauti zao.

